

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

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FAILURE OF "CHRISTIAN" ANTI-"MORMONISM."

THE San Francisco *Post* has occasionally something to say about the "Mormons." In a recent editorial it draws attention to the success of the "Mormon propaganda," notwithstanding the opposition met with by the Elders in some places, and the general unpopularity of the system which they advocate and defend; speaks of the landing of another shipload of immigrants, paying their own way to Utah, and adds:

"In view of this fact and of the steady growth of Mormonism as a religion, one is impelled to inquire whether Christianity has lost vital energy, and is unable to cope with that new and pestilent heresy, Mormonism? If we may judge from the failure of Christian missionaries in Utah to convert a single Mormon to Christianity, and their appeal to the secular arm for help, which they invariably make when addressing Eastern audiences, the conclusion is inevitable—Christianity is feeble in its presence. It has ceased to be aggressive. Its standard-bearers are engaged in whittling away all its substance, denying or ridiculing the doctrines which have been the hope and solace of ages. The dry rot is destroying the evangelical church. When things have come to this pass within the church, what wonder if Mormonism, or any other strange doctrine, should prevail?"

The answer to the foregoing question is, yes; that which is called Christianity has lost vital energy, and that it is unable to cope with "Mormonism," has been demonstrated in the struggles of half a century. "Christian missionaries" to Utah admit that it is a hopeless task to attempt to convert an adult "Mormon" to any one of their creeds or systems. They think they may be able to catch some of the rising generation, by getting them into denominational schools under the pretext of imparting secular education, and insidiously impregnating their youthful minds with the essential dogmas of the sects. But a dyed-in-the-wool "Mormon" they have not the slightest expectation of capturing.

But this failure to convert the "Mormons," the masses of whom are generally acknowledged to be sincere, honest and devotional, it seems to us

should make very doubtful to a thinking mind the assertion that "Mormonism" is a "pestilent heresy." The necessity of that "appeal to the secular arm for help" which the *Post* refers to, is rather an argument in favor of the superiority of "Mormon" principles to those of their opponents, than an indication that "Mormonism" is "heresy."

It is a mistake to say that so-called "Christianity has ceased to be aggressive," at any rate in its attitude towards "Mormonism." The legislation which was rushed through Congress with indecent haste, for the purpose of destroying the "Mormon" system, was forced upon the country through the aggressive influence of the preachers and their fanatical followers. Conventions, conferences, convocations, and other religious gatherings, passed resolutions against the "Mormons," urging action on the part of Congress, and demanding the aid of Representatives and Senators in different districts to secure the passage of anti-"Mormon" measures. Religious papers have published articles innumerable, and "Christian" societies have been formed to battle against the alleged "heresy," and punish its principal adherents. No end of money has been gathered—and pocketed by the most zealous "Mormon"-eaters—preachers and pamphlets have been sent to Utah and scattered where it was thought they would do the greatest good; the most absurd and outrageous things have been said about the system and the people, so that ridicule might play its part in the warfare, and a general hue-and-cry has been kept up to make "Mormonism" unpopular, and render embracing it difficult and dangerous.

There has been no lack of "aggression" in times past. "Christian" preachers have headed mobs to drive out the "Mormons" from their homes and possessions, and even now some of those holy exponents of modern "Christianity" advocate the wholesale massacre of the "Mormon" leaders as the most feasible method of solving the "Mormon" problem. And less sanguinary disciples of "Christian" orthodoxy are at the present time clamoring for the political death of all citizens in Utah, male and female, who believe in the system called "Mormonism." This is surely "aggressive" enough to suit the most helligient.

It is not for lack of the will or the money or the men that so-called "Christendom" has not exterminated "Mormonism." What, then, is the reason that, as the *Post* remarks, the former is "feeble" in the presence of the latter? It is because the great, wealthy, popular, learned, long-established and widespread power is not what it purports to be, and this so-called "heresy" is the genuine Christian system restored, with all its pristine principles, influence, spirit, gifts and assurance. The much misunderstood marriage system which is a part of it, is not, as supposed, its distinctive feature nor its principal peculiarity. It has been made an excuse for the force which professing "Christians" have used and advocated against this Church. Even that is really a restoration of the marriage system of primitive Christian times. But "Mormonism" in its entirety is a new revelation of that which Jesus of Nazareth and his disciples set up, and which has been perverted and departed from so widely for centuries, until nothing is left of it in Christendom but its shadow and faint memories of what it once was.

Let "Christian missionaries" come to us with the Bible, with the Old Testament or the New, or both, and we are ready to receive the doctrines contained therein. More than that, we can prove to them that their creeds are contrary to the Scriptures; that they do not and dare not preach the doctrines with the promises taught by Jesus, Peter, James, John, Paul and their brethren; that which the Apostles taught, that these "Christians" neglect or repudiate, we accept and enjoin. Nothing that can be established from Holy Scripture is found antagonistic to the "Mormon" faith, but it is all incorporated in the creed that the "Christian" missionary in Utah wishes to attack. Hence the failure of all these pretended "Christian" agencies to put down "Mormonism." It is the sham fighting the reality. The spurious trying to stamp upon the genuine. Divided error charging furiously upon united truth. Counterfeit "Christianity" boldly attempting to outshine the pure and unadulterated Gospel coin.

There is no "dry rot" in that which is called "Mormonism." It is solid, compact and vigorous. It is reviving that childlike faith in divine things which modern "Christianity," saturated with vain philosophies and honey-combed with doubt, has helped to drive out from the souls of men. With the revival of that faith comes divine assurance and divine power and divine light, and these make strong the votaries of this "Mormonism," and show up in contrast the weakness and worthlessness of the vast sham which claims consideration and worship under the name of Christianity.

This bogus "Christianity" is so feeble in the presence of "Mormonism," that it dares not depend upon the only weapons which are permissible by its own code. If "Mormonism" is such a "palpable and pestilent heresy" as is charged, cannot truly Christian agencies be employed for its overthrow? Why this general recourse to carnal weapons by the professed disciples of the charitable and pleading Christ? Is it not a tacit confession that in argument, reason, Scripture, they have no prevailing strength, and therefore are compelled to let the strange thing alone or else fight it by force?

But whether the decaying, discordant and self-divided system called "Christianity" wields the weapons which alone may be lawfully used in religious warfare, or invokes the aid of secular power, civil, military, mobocratic or diabolical, the result will be the same. "Mormonism" is but a nickname for the Church and kingdom of the living God, set up on earth never to be thrown down forever. It is not a handful of united believers that are to be overcome, but the Lord God Almighty, who has introduced the beginning of His government on earth, and who intends that it shall spread and prevail, until the kingdoms of this world become the kingdom of God and His Christ, and spurious Christendom, with all the systems, inventions and creeds of men, will fall, like the millstone of the Apocalypse, into the depths of the sea of oblivion, and all peoples and nations, redeemed from error and priestcraft and kingcraft and oppression of every kind, shall willingly bow the knee and serve and obey Him.—*Deseret News*.

Man is like a snow-ball. Leave him lying in idleness against the sunny fence of prosperity, and all the good that's in him melts like butter; but kick him around, and he gathers strength with every successive revolution, until he grows into an avalanche. To succeed you must keep moving.

AUSTRALIAN MISSION.

[The following report of missionary work in New Zealand has been rendered to President John Taylor and Council, and was recently published in the *Deseret News*]:

DEAR BRETHREN,—On the 10th day of December, 1880, I left my home and started for New Zealand, having been called to fill a mission in that land by the First Presidency of the Church, and in company with Elders Nicholas H. Groesbeck and John Solomon Ferris, who were called to the same field of labor, also Elders Henry A. Woolley, Samuel Woolley and James Gardner, who were called to missions on the Sandwich Islands, set sail from San Francisco on December 21st. After landing the three last-named brethren at Honolulu, the steamer proceeded on her voyage, and arrived at Auckland, New Zealand, January 14, 1881.

Having been appointed to preside over the Australian Mission, I proceeded, upon arrival, to investigate the conditions and necessities of the Mission; ascertained that two Utah Elders, viz., John P. Sorensen and George Batt, were laboring therein; that there were three Branches of the Church organized, i. e. the Auckland, Christchurch and Timaru Branches; also that there were no Utah Elders at this time on the Australian continent, the Elders who were last there having left, failing to obtain an opening in that land. In view of this state of affairs, it was thought wise that the labors of my brethren and myself be directed to preaching the Gospel to the inhabitants of the island of New Zealand, and in carrying this resolve into practice, have been ably assisted and sustained by the Elders from Utah, and also by the local Saints.

During my presidency eighteen Elders from Utah have labored in the Mission, and of this number the following have returned home under the circumstances set opposite their respective names:

Elder George Batt, appointed to preside over a company of emigrants, April 26, 1881.

Elder John P. Sorensen, released as per instructions of First Presidency, July 19, 1881.

Elder Nicholas H. Groesbeck, appointed to preside over company of emigrants, March 28, 1882.

Elder John Solomon Ferris, released as per instructions of First Presidency, Nov. 7, 1882.

Elder William Burnett, returned on account of family matters, April 24, 1883.

Elder L. C. Farr, returned on account of ill health, April 24, 1883.

Elder Peter E. Hansen, returned on account of ill health, July 17, 1883.

Elder Nathan Ricks, released as per instructions of First Presidency, July 3, 1883. He will return home as soon as he obtains means sufficient to pay his fare. Eight in all who have been released, or have returned home. The following brethren are still laboring in the Mission: High Priest, Wm. T. Stewart; Seventies, John C. Stewart, Charles Heybourne and Ephraim Ralphs; Elders Alma Greenwood, Ira N. Hinchley, jun., Joseph S. Morris, Joseph Bastow, Walter R. Barber and James C. Williams (ten).

The foregoing are all energetic and zealous in the discharge of their duties, traveling and preaching the Gospel to the people. The mode of procedure is to visit each house and distribute tracts to the residents thereof, teaching in public and private whenever opportunity will permit.

A system of tract distribution has been adopted and proven to be efficacious in warning the people. About 20,000 tracts have been circulated in the Mission during the past two and a half years, 4,000 of the number being printed in the Maori language. The means to obtain these tracts has been furnished by the Saints living in the Mission.

The following figures will show in number the result of the labors of the Elders during my presidency: There have been 210 baptisms, 120 children blessed, and 130 persons emigrated to Zion. The Gospel has been preached to the Maories, and the white people have mostly had an opportunity of hearing the Gospel.

The statistics show the present condition of the Mission as follows: There are ten Branches of the Church organized, three Sunday Schools, two Female Relief Societies, 230 officers and members, and 140 children blessed; making a total of 370 souls. This number includes eighty-five Maories and four South Sea Islanders.

There is much inquiry among the native race, but very little among the Caucasian. Five of the Utah Elders are engaged most of the time in teaching the natives and learning the language; three of the five exclusively so. There is no doubt in my mind but the natives will embrace the truth in large numbers in a short time.

In accordance with your letter of instructions, I have appointed the most suitable Elder to succeed me in the presidency of the Mission, and in High Priest William T. Stewart, I am persuaded that wisdom, integrity and a love of the truth being combined, will enable him to conduct the affairs of the Mission in honor.

Having received your notice of my release, I delivered to President Stewart all books, papers, etc., belonging to the Mission, and sailed for home on the steamship *Australia*, which left Auckland July 17th, and I arrived at Salt Lake City August 9, 1883.

The foregoing is respectfully submitted. With prayers to our Father in heaven for His preserving care to be extended to you and all Israel, I subscribe myself your brother in the Gospel of truth,

WILLIAM M. BRONLEY.

Elder Stewart's address is: William T. Stewart, care Mrs. Miles, fruiterer, Karangahapo Road, Auckland, New Zealand.

THE MYTH OF THE MANUSCRIPT FOUND.

ONE of the most interesting little works that we have had the pleasure of perusing in a long time is the Eleventh Book of the "Faith-Promoting Series." It is compiled by Elder Geo. Reynolds, and is entitled, *THE MYTH OF THE MANUSCRIPT FOUND*. It is the most complete refutation

imaginable of the fabulous Spaulding story—or rather of the assertion that there is any connection between the Spaulding story and the Book of Mormon. During the past half a century the report has been started every now and then by malicious or ignorant persons, and published throughout the world, that the Book of Mormon, instead of being a divinely-inspired record, is merely a plagiarism of a romance written by one Solomon Spaulding. Although this report was proved to be false and absurd years and years ago, it has been revived again and again by persons who are bent upon showing if possible, that there is no such thing as revelation in this age, and even a great many of the encyclopædias that are published, and which are supposed to contain nothing but facts, give the absurd Spaulding story as the origin of the Book of Mormon. Elder Reynolds has taken the subject up in all its bearings, and has proved so conclusively the falsity of the Spaulding theory, and so clearly established the divine authenticity of the Book of Mormon, that any person after reading his book ought no longer to have a doubt in regard to it. We think we are safe in saying that no publications issued in the Church have gained such an immediate popularity and accomplished so much good among the youth of Israel during the time of their publication as the volumes of the "Faith-Promoting Series." They have taken the public by storm. They have sold as no other works in the Church ever did sell. They have occupied a field that no other works ever held. They have tended to supply a great want. The general title of the series affords scope for scores of other volumes yet to be published. Those that have been issued have been characterized by purity of sentiment, simplicity of language, lofty aims, terseness of expression, and an absence of dry details, prosy reasoning or effort at sensational effect. This last volume is a worthy companion of its predecessors, and we doubt not but great good will result from its publication. It can be had at the *Juvenile Instructor Office*, Salt Lake City, at 25 cents per copy.

UTAH NEWS.

(Summarized from Territorial Papers.)

Logan city is proud to be in the possession of a fine new court-house, so nearly completed as to be used.

A deposit of oxide of tin has been discovered in the vicinity of Fillmore, which is said to be very rich and extensive.

A railroad bridge in Spanish Fork Canyon has been burned, causing a temporary suspension of the running of trains.

Colonel Will L. Visscher has been lecturing before Salt Lake audiences on his experience and observations in the war of the rebellion.

Charles Popper, of Salt Lake City, has demonstrated that Egyptian corn can be raised on the dry bench land near Salt Lake City without irrigation.

A young man named Thomas Hammond, from Tooele County, while riding through Salt Lake City, was thrown from his horse on the 15th ult., and had his skull fractured.

Apostle C. C. Rich is said to be lying at the point of death. He has been gradually failing for a long time, since first stricken with paralysis, and for some months has been unable to speak.

The *Deseret News* is loud in its encomiums on the new drop curtain with which the Salt Lake Theatre is supplied. It is the production of H. C. Tryon, and is evidently quite a work of art.

The Oxford *Enterprise* reports that Oneida County, Idaho, can boast of a large increase in her population, which "consists of a hard-working element of farmers belonging to the Mormon Church."

A correspondent writing to the *Deseret News* from Tooele, says: "On Monday afternoon a baby show was held in the Social Hall, it being the only place that would hold all the babies and people that were desirous to be at the show."

Rev. Henry Ward Beecher has been lecturing in the Salt Lake Theatre on "The Moral Uses of Riches, Luxury and Beauty." The *News* speaks in praise of his oratorical powers, but says the lecture "was more fitfully brilliant than solidly logical, and not entirely free from a taint of sophistry."

The rate of letter postage now throughout the United States is two cents per half ounce. A postal note system is also in vogue there now, by which at a cost of three cents in addition to its face value a person may obtain a note payable "to bearer" at any money order office, for any sum less than \$5.

A man by the name of John Deering, an employe of the Denver and Rio Grande Railway Co., while trying to kill fish in the Jordan by means of giant powder, on the 9th ult., was mangled in a frightful manner by an explosion of the material which he was using. He died a few hours afterwards.

We mentioned some months since that Elder Feramor Little was erecting a large two-story tenement house to present to the Ward in which he resides for the benefit of the poor. It is now finished, at a cost of \$5,000, and he has made a formal transfer of it to Bishop Atwood, to be held in trust by him as Ward property. Such generosity is very commendable.

J. W. Lewis and S. B. Moore, two citizens of Provo, have discovered a valuable deposit of coal within twenty-five miles of that city, and only four miles from the railroad. The vein is two-and-a-half feet thick on the surface, with indications of growing thicker as it is worked. The quality is pronounced first-class, and it is thought that it will make good coke.

Jacob Hess, of Farmington, has had his foot caught in the machinery of a threshing machine. A bolt was forced through that member near the ankle, tearing it in a horrible manner. Hopes are entertained that the foot will be saved. Jeremiah R. Freeman, a young man of Herriman, recently met with a somewhat similar accident, and had to have his foot amputated at the instep.

MANCHESTER CONFERENCE.—Meetings of the Manchester Conference will be held on Sunday, Oct. 28th, in Cleveland Assembly Rooms, Grosvenor Street, All Saints, Manchester; commencing at 10 30 a.m., and 2-30 and 6-30 p.m. President John Henry Smith and a number of other Utah Elders will be present on the occasion.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

 MONDAY, OCTOBER 8, 1883.

 A MARVELOUS WORK AND A WONDER.

WHETHER the work which the Latter-day Saints are engaged in is the "marvelous work and a wonder" which the Lord, through His Prophet, Isaiah, said He would do, or not, we think it can be proved that it has thus far answered the prophetic description of it in a remarkable manner. If we turn to the 29th chapter of Isaiah, we find that the coming forth of a certain book is predicted. Those who are familiar with the early history of the Church of Jesus Christ of Latter-day Saints require no argument to convince them that this prophecy was literally fulfilled in the Book of Mormon being revealed and published. The condition, too, of the people at the time of that event was almost as accurately foretold in the prophecy as it could be written now after it has been fulfilled. The text says: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath He covered." It is a well known fact that for a period of seventeen centuries prophets and seers had been covered; they had ceased to exist among men. The channel of communication between the heavens and the earth had been closed. Such a spirit of deep sleep prevailed, and the eyes of the people were so closed, that they really imagined that prophets and seers, the inspired men, through whom the Lord formerly made known His will, were no longer necessary. They had come to the conclusion that the Lord never again intended to reveal His will to mankind. Book learning, and the theories and speculations of men, had taken the place of that knowledge which formerly came from God through the inspiration of His Holy Spirit. The idea prevailed that men must receive a special education in order to understand or expound the scriptures— that it was a fallacy to imagine that illiterate fishermen could be inspired for such a work in this age. "Having itching ears," the people had "heaped to themselves teachers," as Paul foresaw that they would, and their hearts had been turned away from the truth unto fables. They had departed from the plain and simple teachings of the Savior and His Apostles, and substituted in the place thereof creeds and homilies and litanies devised by man. They had changed the simple form of worship originally introduced in the Church to elaborate man-made rituals, in which a mysterious formality, a scrupulous attention to dress, intonation of voice, music and posture took the place of the inspiration formerly enjoyed by the true worshipers. They had grown to "observe days and months and times and years" with a great deal more care than the ordinances of the Gospel which seekers after salvation were formerly required to conform to, any or all

of which they considered themselves justified in discarding as non-essential. They had ceased to regard God as a Being possessed of all the faculties and powers that man possesses, only infinitely perfected—a Being who could walk and talk with man as He did in Bible days, and conjured up in their own minds in the place thereof a nonentity—a something “without body, parts or passions.” They prayed to and worshiped this myth because they were taught by men to do so, while their hearts were as directly opposed to the idea of the true God as light is to darkness. They had no conception of His existence, attributes or purposes.

Seeing that such would be the condition of the people among whom and at the time when that book which was spoken of should be revealed, the Lord further said through His prophet:

“Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid”—(Isaiah xxix, 13, 14).

Now, in tracing the history of the work in which the Latter-day Saints are engaged from its inception to the present, what do we find? Joseph Smith, an illiterate boy of the backwoods of America, only fifteen years of age, testifies, in the year 1820, that God the Father and His Son Jesus Christ have appeared to him and declared all the churches in existence to be wrong. His acquaintances charge him with lying, and ridicule and abuse him, but he dare not deny the statement. The news spreads like wildfire. The old puritanical hatred for heresy is aroused, and he is threatened and persecuted and reviled until his life is a burden to him, but with the knowledge that he has told the truth he cannot recant. Three years pass and he is visited by another heavenly messenger, named Moroni, who tells him that through him, if he is faithful, the Lord intends to restore the Gospel and establish His Church, and that a certain ancient record, buried in the earth, will be given to him to translate. Four years afterwards he receives this record from the angelic custodian, and by the gift and power of God translates it, and publishes what is known as the Book of Mormon. The bitter persecution which has followed him for nine years grows stronger, and his life is sought, but he is preserved miraculously. John the Baptist visits him and bestows upon him and a companion, Oliver Cowdery, the Aaronic Priesthood. Peter, James and John appear and confer upon them the Melchizedec Priesthood. The Lord reveals His will and requires them to establish a Church. It is organized on the 6th day of April, 1830, with only six members. Others rally around their standard. Persecution grows more rife, and they remove from Ohio to Missouri. They increase in numbers and acquire extensive possessions, but persecution follows, and they are driven from one county to another and finally banished from the State. They locate in Illinois, and Nauvoo, at that time the most beautiful city of the west, is built. The poor continue to join their ranks, the learned and rich to despise them, and the bigoted and envious to wage a war of persecution against them, which culminates, on the 27th of June, 1844, in the two leading men of the Church, Joseph and Hyrum Smith, being cruelly martyred. The enemies of the

Church look for its dissolution, but are disappointed. Its perpetuation is provided for; the Priesthood remains with all its keys and gifts and powers, and, sorrow-stricken but not disheartened, the people cling together and maintain the principles which they all declare God has revealed to them the truth of. Opposition to them increases, mobs organize and prey upon them, and all who will not renounce their religion are again forcibly driven from their homes and possessions. Amidst untold sufferings and hardships they journey 1,500 miles, a great part of the way over a trackless desert, to the heart of the Rocky Mountain region, the bleak, desolate, forbidding valley of the Great Salt Lake. Weary and footsore, they come to a halt, thankful to find a place of rest so far removed from their old enemies, grateful for the isolation that is afforded them in occupying a land that no other people would care to possess. Inspired by zeal and faith in the protecting care of the Almighty, they set earnestly to work to establish colonies, inaugurate a new system of agriculture, and contend with drouth, frosts, crickets, grasshoppers and hostile Indians in raising a scanty subsistence from the stubborn soil. Great deprivations are endured, but faith conquers, the climate moderates, the soil becomes productive and flocks and herds increase. Additions are made to the population by thousands of immigrants from the nations of Europe, as well as from different parts of America, where the work of proselyting has been vigorously carried on amidst all the troubles of the Church. The colonies extend, new valleys are settled and prosperity prevails; but now new troubles arise. The persecution from which the Saints hoped to escape by fleeing to the mountains has followed them. It has assumed a national shape. The army of the Republic is sent to exterminate them. Conscious of their innocence, the people make a gallant defence. They decide to burn their homes rather than have them fall into the hands of the enemy. The army, instead of marching in and occupying the pleasant homes of the Saints as anticipated, is kept out in the mountains with supplies cut off, and almost perishes from cold and hunger. Time is had for reflection. Better counsel prevails, commissioners are sent to investigate the charges against the Saints, and they are found to be false. A treaty is made and the army enters Salt Lake Valley, but is soon recalled on the breaking out of war between the North and South. That which was intended for their injury proves in the end for the benefit of the Saints. They continue to increase and extend their borders. Politicians become alarmed at their growing power, and the trained preachers of every sect, finding themselves unable to cope with the illiterate "Mormons" in reasoning upon religion, or in supporting their doctrines by Bible proofs, become exasperated and resort to vilifying them and demanding their destruction by the strong arm of the law. Congress is agitated and laws are passed for entrapping and suppressing the adherents of the unpopular creed. But though the laws are the result of the concentrated wisdom of the nation, they fail to exactly fit the case. Although a part of the religion of the Saints is declared to be criminal, they are conscientious in practicing it, and refuse to prefer charges against one another, so convictions cannot be obtained. They continue to thrive, and their enemies grow more mad and demand and connive at their destruction regardless of law. Popular prejudice is fanned to a white heat.

Other nations are appealed to for aid in the work of suppressing the dreaded sect "that is everywhere spoken against." Thousands of preachers of every other creed unite in demanding of Congress the enactment of laws more severe than ever, that will crush the despised people and their institutions root and branch. Their destruction seems imminent, as it has a hundred times before. Constitutional restrictions are thrown aside and Congress, goaded to desperation, passes a law as outrageous in its provisions as ever disgraced the statute book of a civilized nation. The people against whom it is framed, as usual, continue to pursue the even tenor of their way, observing all the requirements of their religion, propagating their doctrines in every land, and rapidly adding to their numbers by natural increase and immigration. Commissioners are appointed to execute the new law. Thousands of the proscribed people are deprived of the franchise and the right to hold office, without even the shadow of a trial, and every effort is made to incite the people to rebel, and furnish an excuse for bringing down the vengeance of the nation upon them, driving them from their coveted possessions and despoiling them as in times past; but impossible. The effort proves futile. The people remain true to their convictions, are patient but firm and trust in God, as ever before. The clouds that overshadowed them vanish, the efforts to prove them guilty of any crime fail; the new law is pronounced inoperative and the essence of foolishness, and other plans for the future are urged with all the vehemence of desperation.

Thus stands the case of the Latter-day Saints at the present time. What the future may develop remains to be seen. They have an abiding faith in that Providence which has never forsaken them in the past. They know that it is not through their own wisdom that they have been enabled to escape the destruction which has threatened them a hundred times heretofore, and they do not trust in their own wisdom for the future. The wisdom of the wisest men of which the United States can boast has been arrayed against them, but as was predicted that wisdom has "perished," or been proved to be foolishness. "The understanding of the prudent" has been appealed to many times over for a solution of the vexed problem, but it has been "hid," for all the plans proposed have proved equally abortive in checking the progress of the "marvelous work and a wonder." The enemies of that work have frequently had their hopes raised by the prospect of its certain destruction, only to have them dashed to the ground by seeing their schemes fail. Their repeated disappointments are aptly described in the prophecy:

"It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion" (Isaiah xxix, 8).

Can it be denied that it is "a wonderful work and a wonder" that has survived all the opposition which this Church has had to meet? Can it be doubted that it is "a wonderful work and a wonder" which is acknowledged to be the most complete organization, civil or religious, in existence? Hear what one of the Utah Commissioners says:

"The thorough organization of Mormonism is the first difficulty met in prosecuting our work in Utah. We know of no system whose organization is more complete than

that of the Mormon Church, and such is their system of operating this vast machine that Mormonism is almost impregnable."

Is not the work of the Latter-day Saints all the more "a marvelous work and a wonder," when we consider that it has had only the poor and unlearned of this world for its adherents, and then think of what it has accomplished? Is it not marvelous that so many people should be gathered together from so many different nations, all having one common purpose in view, dwelling together in harmony, and setting an example to the world in temporal and spiritual unity, in love for one another, in good works and firmness and independence such as can be found among no other people living? Is it not wonderful that this work possesses the power to so transform people? If not, why do not other systems possess the same power?

The truth is that the Lord is with the Latter-day Saints. He is shaping their destiny. He is holding in check those who are opposed to them, and He will continue to do. He will overthrow the schemes of the wicked, and "the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

RELEASES.—Solomon King, of the London Conference, and John Crawford, of the Glasgow Conference, are released to return home with the company which will sail on the 27th inst.

DISTRICT MEETING.—General meetings of the Glasgow District will be held in the Upper Hall, 8 Watson Street, off the Gallowgate, Glasgow, on Sunday, Oct. 21st, at 11 a.m., and 2 and 6 p.m. The Saints will please take notice and govern themselves accordingly. Elder Geo. C. Lambert, of the Liverpool Office, will be present.

ABSTRACT OF CORRESPONDENCE.

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A COMMENDABLE FEELING IN AN ELDER.

We have noticed, with regret, for some months past, that President James D. Hirst, of the Nottingham Conference, has been failing in health, but have been in hopes he would take a change for the better, so that he could remain at least another year in the Mission where his labors are so much appreciated. It having come to our knowledge of late, however, that he was gradually growing worse, we announced his release without consulting him. We really felt loth to spare him from the Mission, but could not feel justified in keeping him longer under the circumstances. We have now received a letter from him dated Nottingham, Sept. 27th, in which his own feelings are expressed as follows:

"I was very much surprised to see in the last STAR that I was released from my labors in this land to return home with the company sailing October 27th. I am sure I have not complained to anyone. I would rather drop in my tracks than shrink from my duties in this Church. I am sorry to say that my health is not so good as I would wish, but I think I could pull through another year, and then I should feel so much better in going home. I do not wish to dictate you, however; I am in your hands, and will do as you think will be for the best."

NEWS FROM SCOTLAND.

President J. W. McMurrin writing from Glasgow, Sept. 22, 1883, says:

"I have just returned from a trip through a portion of the Conference, which has engaged my time for the past seventeen days. During my absence I visited Edinburgh, Dundee, Fifeshire and a portion of Clackmannanshire. I enjoyed very much the company of Elders Tullis, Crane and McKay while traveling around, and found these brethren feeling well in the work of the Lord, and I am satisfied that they have been laboring earnestly for the salvation of souls; but here, as elsewhere, the people are quite indifferent about the principles of truth, and we do not succeed in bringing many of them into the fold of Christ. I do not know but what some who claim to be Latter-day Saints will be held accountable, to a certain extent, for the indifference that is being shown by many persons towards the Gospel of light. I find that quite a number of brethren in this Conference tamper with liquor; and when those who are not of us see professed Saints drinking intoxicants, it must dampen their desire to investigate the truth; for we are told that by our fruits we shall be known, and drunkenness is one of the fruits that belongs to the kingdom of darkness, and has no place whatever in the kingdom of God.

"My experience has taught me that a man in possession of the Holy Ghost has an influence over his fellow-man, and I have never yet seen a company of brethren and sisters attempt to hold an out-door meeting when they have been united, and when the Spirit of God has been with them, but what they have commanded the attention and respect of their fellow-creatures; but when there is discord, it seems impossible to get a congregation.

"Elder Samuel McKay has been laboring for the last four months in Dundee. Prior to his going there, no meetings had been held for a year or more, but he has succeeded in getting a few Saints together, and they have rented a hall, where they intend holding meeting each Sabbath, and I trust some good may yet be accomplished in that locality.

"Elder David W. Tullis is still laboring in Fife, and feels first-class. I spoke to him about returning home on account of the death of his wife, but his desire is to remain where he is, as he does not think he could feel justified in leaving at the present time."

OUT-DOOR MEETINGS IN THE LIVERPOOL CONFERENCE.

President W. F. Smith writes from Southport, Sept. 11, 1883, as follows:

"On leaving Liverpool on Friday last, I went via Linacre to Skelmersdale, walking sixteen miles. On my arrival there I was met by Elders Geo. Wilson and Jos. Graham, and we proceeded to Smith Street, where we found a large congregation of people assembled, listening to the preaching of the Blue Ribbon Army. At the close of the services we commenced. For an hour and a half we procured the almost unbroken attention of a large and intelligent audience, to whom we gave, in brief, the great plan of salvation as revealed to Joseph Smith. After benediction, a lady stepped forward, and, tapping me on the shoulder, said, "I am delighted to see you again!" She explained that she was present on one occasion when Elder G. C. Parkinson and I preached in the same village, and said her mother had died a faithful Latter-day Saint some twenty years ago, since which time she had never heard the sound of "Mormonism." She expressed a great desire to hear further, and promised to attend our meeting the following evening and on Sunday, which she did, making four meetings in three days, and many expressions of gratitude escaped her lips for the privilege once more given her.

"On Monday Elder Graham and I came to Southport, intending to hold open-air service that evening, but owing to the inclemency of the weather we were compelled to abandon that idea. We devoted the following day to calling upon acquaintances formerly made, several of whom were old-time Saints, who, like the Prodigal Son, had wandered from the fold, but still held a testimony of the truth, and a desire to reunite with the people of God. At 5 p.m. we stationed ourselves on the sea shore, and opened our service by singing, after which Elder Graham addressed the gathered throng for thirty-five minutes. I followed him for one hour. We had a large and very attentive

audience, among whom were several of the ministers of Southport. Our reasoning was very palatable until we came to the testimony of the divinity of Joseph Smith's mission, and this they could not swallow; it stuck like a fish-bone in a chicken's throat. Some little confusion and cheering was the result, but still the 'Mormon' boys are triumphant."

ELDER PENMAN'S LABORS.

Elder John Penman, writing from Woodside, by Aberdeen, Sept. 10, 1883, says:

"I traveled in the Fifeshire District over one year, from the east part of Fife to Bannockburn in Stirlingshire. I preached in a good many towns and villages, and distributed a great many tracts, and it seemed very discouraging to me, for during the whole time I baptized only five, but I felt determined not to shrink from my duty. In May last I was removed to the Aberdeen Branch, to succeed Elder John McQuarrie. Since that time I have been laboring in Aberdeen, Woodside, Huntly and other towns and villages. I baptized, about two months ago, Sergeant Thomas Forbes, of the 92nd Highlanders; he has possessions in Huntly, and is going to sell out and go to Utah in the spring. Four respectable looking gentlemen came to our meeting last Sunday evening, three of whom had attended previously, but the other seemed to be a minister. My subject was the establishment of the kingdom of God on the earth, and the restoration of the everlasting Gospel through the instrumentality of the Prophet Joseph Smith, in which I dwelt mostly on the first principles of the Gospel, with the gifts, blessings and signs following the believers. After I got through, I announced that if any had questions to ask, I was on hand to answer them, whereupon the stranger that looked like a preacher asked me if the signs spoken of by the Lord in the quotation made by me from Mark xvi, 17, 18, followed our people. I answered him to his satisfaction, and two of the gentlemen gave me an order to get them a Book of Mormon each.

"I was in Huntly last week, forty miles north of Aberdeen, and preached three evenings in succession in the Huntly Square, in front of the Duke of Richmond monument, and had a large audience and good attention. No one was with me of the Saints but the Sergeant, Brother Forbes, but I truly felt that the Spirit of the Lord was with me."

AN INTERESTING MEETING.

Brother John Hunter, of Glasgow, writing under date of Sept. 28, 1883, sends us the following interesting account of a meeting in that city:

"We held an open-air meeting at Gorbals' Cross on Thursday, the 27th inst., and as there were some incidents in connection with it that may interest you, I will relate them.

"When we opened the meeting, which was the last of the season, we were mistaken for the Salvation Army by some drunken fellows who were loafing around, and who joined us for the purpose of enjoying the fun which usually accompanies the meetings of that body of religious worshipers. This action on their part and their general behavior, though enjoyed by a number of the audience and by the roughs themselves, was resented by the majority of the congregation, some of them rebuking the offenders and threatening them with the police. One old lady who had been out marketing, and had not neglected to do homage at the shrine of Bacchus, flourished her door key most valiantly, and threatened all hands with corporeal chastisement if order was not instantly restored and proper respect paid to the speaker. The enemy paid little attention to the efforts of the old lady to silence them, except when she charged them—which she frequently did—with her formidable instrument of entrance to her domicile. Her efforts and those of everybody else to restore order had only a contrary effect, and the speaker (President McMurrin) experienced great difficulty in addressing the people. The roughs, however, seeing that the speaker paid no attention to them, became tired of the sport, and departed to fresh and more favorable pastures. The speaker, freed from the opposing influence, spoke with great power and influence on the first principles of the Gospel,

bearing a powerful testimony to the divine mission of Joseph the Prophet, and was about to close, when he overheard some one asserting that he, the speaker, was paid a salary of 30 shillings per week for preaching. This brought from the President a narrative of how he had left his home and his wife and child, and traveled 7,000 miles—paying his own passage—and had for two years preached the Gospel without receiving one penny as remuneration. This was delivered in so simple and pathetic a manner as to bring tears to the eyes of some of the people; one gentleman, at my side, taking out his handkerchief and wiping the tears from his eyes. At this juncture some one cried out: 'How many wives did you leave?' There was an audible murmur of disapproval at the question, but the effect was unexpected and electrical. President McMurrin turned upon the questioner, and, with head erect and flashing eyes, pointed his finger at him and spoke as follows: 'I will guarantee that I have not left as many wives behind me as that man has in this city, and I do not know him. If he had not been an adulterous man he would not have spoken. Out of the abundance of the heart the mouth speaketh.' Everybody was spell-bound, and felt the palpability of the truth spoken, and we all felt, as one of the brethren expressed it, two or three inches taller, while from the audience arose a hum of satisfaction. Two gentlemen—strangers—pressed forward and shook President McMurrin cordially by the hand.

"The meeting shortly afterwards closed by singing 'Glory to God on high' in excellent style, and after prayer we all went home rejoicing."

GOOD NEWS FROM ZION.

Elder Abraham H. Cannon writing from Salt Lake City, Sept. 11, 1883, says:

"I just returned on Saturday last from a nine days' trip through Sanpete and Sevier Stakes in the interest of the Seventies, and to say that I enjoyed myself is only faintly expressing the pleasure I experienced. In every settlement the people turned out almost *en masse* to hear us (myself and Brother E. Stevenson), and this, too, at a time when every moment was precious, as the grain was standing in the field waiting to be gathered. This proved to me that the people generally esteem the spiritual blessings more than they do the temporal. That the people were trying to live nearer to God was very apparent; their tithing account has been larger and their Temple donations more during the past year than previously, and, as a result of this faithfulness, the crops have been more abundant than during any former season. The granaries are filled almost to overflowing, and in the two Stakes named the fruit crop is also very large. As a rule, the Saints realize that this temporal prosperity is due to their faithfulness, and it stimulates them to greater exertions in the cause of God.

"The Manti Temple is progressing very favorably. The walls are nearly completed, and the towers are in course of erection. The six large bents of the roof, weighing 64 tons each, were to be placed in position last week, and, this being done, it is only a matter of some few weeks before the main roof will be completed. The view from the Temple will be grand beyond description. Situated on an eminence which overlooks a valley more than thirty miles long, and which is filled with pleasant homes and a happy people, it will appear even to the irreligious a fit place for the visitation and abode of heavenly beings. And if it so appears to the irreligious, what will it be to the faithful Saints of God, who will be permitted to receive therein eternal blessings!"

GOOD CROPS IN SAN LUIS VALLEY.

President Silas S. Smith, writing from Manassa, Colorado, Sept. 14th, says: "Our quarterly Conference on the 8th and 9th inst. was attended by Apostle F. M. Lyman and Presidents A. O. Smoot and John Morgan. The prospect for crops is good this season, and the people are correspondingly encouraged. We have had no frost to date, but may look for it to come soon, as snow fell on the mountains last night."